

**Bewise and be warned.**

**SIRACH. V.**

Make no tarrying to turne vnto the Lorde and  
put not of from day to day, for suddenly shal his  
wrath come, and in the time of vengeance hee  
shall destroy thee.

**PROVERBIVM. xlv.**

Give eare vnto good counsell and be con-  
tent to be reformed.

*Per. I. S.*



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THE UNIVERSITY OF CHICAGO

For the purpose of the present study, the following data were collected from the records of the University of Chicago.

The following table shows the number of students who have received a degree from the University of Chicago.

TABLE I  
Number of students who have received a degree from the University of Chicago

Year of graduation  
Number of students

# The Preface

to the Reader.



Orasmuche according to the saying of Sainēt Paul, as although I spake with the tungs of men and Aungels : and yet had no loue. I were euen as a sounding brasse, or a tinkeling Sumbal : so that no worke without loue preuaileth any thing, & no man loueth God that hath not a care for : & diligētly loketh to his neighbour or brother, because the giftes of the spirit are giuen vs to do 1. Cor. 12. seruice to, and to profite the congregation: and therfore muche doth he that loueth much, and much doth he that doth something well, and well doth he that serueth the common welsh, and being therfore good alwaies to be zelous in Galati. a good thing: and any thing ought willingly to be enterprised for the loue of God, euen so of n. y. loue and dutie to God, and louing care for the continuall prosperitie of my countrey, I haue enterprised this little worke, beseeching you my bretheren louingly to suffer hearin the wordes H. of exhortation, and to haue as carefull consideration of the same, that we go not to waste, and be made a iesting stock to all nations : that our

A.ii.



to the Reader.

Wits be not giuen to Aleants, and our fields to  
destroyers. And we made bondslaues of corrup-  
tion, but rather taking heede to our selues and  
keping well our soules, our life may be agreable  
vnto the doctrine which we professe, whereby we  
may auoyd the danger of the like miserie, that  
of late yeares we tasted, and thus gentill reader,  
in recompence of thy trauell, in the reading of  
this little worke, God graunt thee to reape such  
benefite, as may be for the comfote of thy soule  
and bodie.

Giue God the prayse.

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Be vvise, and be vvarned.

**I**nto A Christian there  
can be nothing moze com-  
modious, moze comfo-  
table, noz moze beneficial,  
in the exercise & know-  
ledge of the scripturs, be-  
cause of God, the very foun-  
dation of the soule? Euen so  
the great love of god,  
the power of the same God  
recepther the inestimable  
benefit by him, can eyther be  
in, noz yet man knowe  
the price to so gracious and  
valuable sauour. **W**hereby  
with all possible thanks  
& apperteineth, and againe  
as the scriptures and holy word  
sheweth vnto selfe, a God of mercy, redy  
to suppozte, ayde and assist, help & com-  
fozte, and in all perrils and distresse to  
haue a care to defend those y feare him.  
So is he ther likewise found a seuer &  
terrible Judge to punish, destroye, con-  
demne and bring to death all such, as the  
which bring obstinate and wilfully ig-  
norant of his worde and gospel, muste

A. iii.

mede s

Be vvise, and be vvarned.

needs be desperately carelesse of his tail,  
of which both in the same scriptures are  
plenty of eramples for our instruction  
and learning. And as by the  
we fynde the law to condemne  
so fynde we ther the gosp  
promes of mercye: &  
pent and acknowledged  
preaching of the law,  
selues to be scollers,  
and fulfil the law, whic  
law, is a fast sayth in t  
coupled with our p<sup>ro</sup>se  
tyng our selues to lea  
and to learne to beleue  
promised them, we fynde  
the stozies & lines of t<sup>h</sup>  
what chanced them: & by  
they<sup>r</sup> scole master taught  
them perfect: and how he try  
from the false. Wherfoze the scriptures  
are by al means so requisite and necessa  
ry, as of necessitie they are to be used  
with all reuerence, not alone of the lear  
ned but also of other soztes & degrees of  
people of what estate or calling so ever,  
be they riche, be they poore, be they olde,  
be they yong, for as Fulgentius sayth in  
the scriptures, there is sufficient and a  
boundance

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boundance for men to eate, and for children to suck, yea whatsoeuer is mete for all ages, which wordes of Fulgentius as they be true, so ought all men to giue credit to the same and to beleue them, specially and chiefly bycause he buildeth vpon so substantial, so sure and infallible foundation, the worde of God: for this commandement gaue Moyses in the name of the Lord, to the hole congregation of Israell. See that thou reade this lawe befoze all Israell, in theyr eares, bothe men, women & children, and strangers that are with in thy gates, to what purpose, it followeth, y they may hear, learne, and feare the Lord theyr God, & be diligent to keepe his law: lo hear is the cause: but hear is no exceptiō of person, hear are none exempted, but al must hear, men women and children, for there is sufficient for al ages. And yet further, Christ sayth, come vnto mee all yee that laboꝝ and are laden and I will refreshe you: but hear agayn none are forbiddē: Wherfoze my brethern, euen as sooth of a wel, by gods prouidence we do with materiall buckettes draw water for the necessary vse of our naturall bodie's, so likewise as good scollers, let vs obedy,

Dent. 31.



Be vvise, and be vvarned.

John. 5.

Search the scriptures saith he, for in the  
ye have eternall life : and from thence,  
euen from the scriptures, we must with  
the buckettes of willing harts & minds,  
draw out of the word of god, which is the  
fountayne and spring of spiritnall felicitie,  
from thence I say, we must draw the  
sweete water of life, which plentifully  
floweth from the rock Christ, to refresh  
our thursty soules, for the scriptures doe  
cause that in the mind of man may shine  
assured knowledge of God, in the soule  
holines, and in al the powers obedience,  
to be performed according to the preceptes  
of the word. The scriptures is as a  
salve, wherewith our soules are healed.  
It is thy word that preserveth them that  
put therz trust in thee, so that in y<sup>e</sup> scrip-  
tures which is the onely and holy worde  
of God. ~~W~~h<sup>ch</sup> synbe the very plat, forme,  
and ready broode beaten pathe way, that  
leadeth to the vnderstanding and know-  
ledge of that inestimable treasure and  
Jewel Jesu Christ, whose death, hath fully  
wrought the perfection of eternal sal-  
uation, to as many as beleue, as sayth  
saing

wisdom.  
16.

Roma. 10

Be vvise, and be vvarned.

Saint Paule, if thou knowledge with thy mouth & beleue with thy harte that God raised Iesus from death: thou shalt be safe. For the beleue of the hart iustifieth, but as iustification commeth thorough faith, so cometh faith by hearing: so that without the Scriptures of God, there is no knowledge of him. For the ignorance of the scriptures is the ignorance of Christ, and not to know Christ, is to be in darknes, for without y knowledge of god, ther is no saluation, for he that beleueth on the Sonne hath euerlasting lyfe: and he that beleueth not the sonne, shall not see lyfe, but the wrath of God abydeeth on him. And how shall we beleue on him that we knowe not? And how shall we know him but by the scriptures: for in them is he perfectly scene and knowne. Gods worde and the holy ghost are the glasse wherein Christ will be beholden: and with this beholding we must be content untill him selfe come to iudgement, for afterwards we shall enjoye the sight of him for ever.

If by the scriptures then we receyue suche vnspeakable benefite, euen the saluetie of soule and body: if no Christian can comfort him selfe in God & Christe

B.i.

With,

Be vvise, and be vvarned.

Without the knowledge of them. And therefore of mære necessitie must nedes be acquainted with the, and know howe to vse them as a chief safegarde and defence for him against the malice of the enemye Satan, who seldome leaueth vnassaulted by one meanes & other the samely of the faithfull. What haue we then to thinke or iudge of them that by their pollicies practise to disarme vs, & to leaue as it were naked and weaponles, to be a pray vnto our so hateful and auncient an enemye Satan the Demill, of whose continuall endeouore to annoy vs, the stories of all tymes do instruct & teache vs. For in likewise as he set him selfe agaynst our first parents, and that by taking gods word out of their hearts, so employeth he him selfe wholly wlike endeouour at all times ythe word being preached, may be taken fro gods people: and being greedely desirous to haue our neckes vnder his yoke, as Peter witnesseth, goeth about like a roaring lyon seeking whom he may deuoure. For in lyke manner as Japheth by Iporisie & superstition, and Cayne by crueltie persecuted the true church, vsurping vnto them selues the tytle of the church, and changed



Be vvise, and be vvarned.

changed the true worshippinge of God  
into heathenish Apocrisse and Superstiti-  
on: and as the enuious Philistines stop-  
ped the welles of Abraham, filling the  
with earth, to put the memozial of them  
out of mynde, that they might challenge  
the ground. Euen so at all times hath  
ben, and dayly are like practises by men  
estranged from God, and to make hym  
vnto vs by shadowinge his  
gospell from vs, hyding & covering the  
same with monstrous cloudes of cor-  
rupt doctrine, to robbe and spoyle vs of  
the gospell which is the very ground of  
our faith in Iesus Christe, alluring and  
forcing vs to set our affections vpon the  
inventions, deuyses, dreames and tradi-  
tions of men, to bring vs to vtter confu-  
sion, but woe vnto them (saith the Pro-  
phet) that call euill good, and good euill,  
which make darknes light, & light dark-  
nes, the wrath of the Lord is kindled  
gainst them, and their karshenes shall be  
in the open streetes like nyer: but thus  
it wilbe that Christ his kingdome shall  
alwayes haue enemies, according to the  
first p[ro]misse: The seede of the Serpent  
shall lye in waite for the seede of the wo-  
man: and true this is, the storie of the  
B.ii. church

Isai. v.

Be vvise, and be vvarned.

church from thenceforth that the s<sup>æ</sup>de  
was promised vnto this present day, tea-  
cheth vs, fo2 where so euer is an Abell,  
there is also some a Cain: where soeuer  
is an Isaac ther is also an Ismael: wher  
is a Jacob, there is also some Esau o2 o-  
ther: where is a David, there is also a  
Saul: where is a Chziste, there is also a  
Judas: and whereas is a Baule, ther is  
some Nero. And we muste not loke to  
haue it otherwyle, fo2 Satban lyeth al-  
wayes in wayte fo2 Chzist his church,  
which he endenourcth, eyther vtterly to  
abolishe, o2 els to defile it with wicked  
doctrine and manners. But now behold  
I pray you, a pleasant Allego2y, fo2 here  
shal ye haue the state and Image of the  
church as it were paynted out: The sea  
is the wo2ld, the Ship is the church, the  
deuill is the winde, the Disciples are y  
godly companie of beleeuers, Chziste is  
the truth, and the gospel is sayth. And  
firste note, that befoze Chziste with his  
Disciples entered into the Ship: the sea  
was calme, which is to be vnderstand,  
the wo2ld slept soundly in his own sins:  
but as sone as Chziste entered into the  
Ship, there arose a mighty tempest, in so  
much as y ship seemed to be ouerwhel-  
med



Be vvise, and be vvarned.

med: but what ensued, Chzist ther who  
could comaund the sea and wyndes: and  
beare w<sup>e</sup> maye learne, that out of this  
little ship (that is to say the church) ther  
is no sauegard, but yit it behoueth vs to  
loke wel about vs h<sup>e</sup>re, that wee take  
not our enemies ship for the true ship,  
for they haue subtelly wrought to de-  
ceyue vs. The enemies ship is better  
decked and garnished outwardly and of  
greater receyte within, but the true  
ship hath her decking inwardly, & hath  
a much moze stately master, namely the  
holy ghost: all & maryners that it hath,  
are goodly: it hath the woꝛde of god and  
the sacraments in right vse & obedience  
to the ministry, and with these treasu-  
res this ship holdeth it selfe contented in  
so great waves and boisterous billows.  
For ye must know that this ship saileth  
not in the calme sea, but is tossed with &  
waves and sourses, whiche aꝛyues and  
tosses it hither and thither: which thing  
is be moſte true the ſtoꝛie of the woꝛlde  
sheweth, when god had made the woꝛld,  
he put his ship in the myddest of it. And  
by and by the deuill the enemy of Gods  
sonne tossed it with ſtoꝛmes, which fro  
thence soꝛth was miserably turmoyled



Be vvise, and be vvarned.

Into the tyme of Noe. And after Noe to  
Abrahams tyme, from Abrahams to  
Moyfes: and from thence to Christ his  
tyme: who to the intent to saue the ship,  
came into the worlde, yet feared not the  
waues thereof as then.

But what is the cause that the world  
cannot abyde this little ship: truely be-  
cause the church reponeth the workes  
of the world, blameth the worldly wyse  
men of folly, condemneth the righteous  
men as guilty of sinne, aduanceth not  
rich men but pronounceth them vntap-  
py and wretched, onles true godlynesse  
be the gouernour and ruler of theyr ry-  
ches. And this Christ promised whē he  
said, the holy ghost shal reprove the world  
of sin, of righteousness and of iudgment.

But if a questiō might be now asked,  
what had Abel offended Cain who hor-  
ribly murdered him? John answereth:  
Abels workes were good and his Bro-  
thers euill. What had Noe done? wher-  
in had Iereimy offended? what and wher  
in had Elai trasgrest? and what Christ  
in who was no sinne? to be thort, wher-  
had the Apostles or all the Martyrs fro  
the beginning of the world to this daye  
offended: onles bicause they would haue  
brought

Be vvise, and be vvarned.

brought the woꝛld back from sinne, fro  
darkenes to light, that men might liue  
godly, honestly, & vprightly in the woꝛld  
according to the woꝛd: but this is the re-  
warde that the woꝛld is wont to requit  
his benefactors with all, but as the ver-  
tues of children haue very large promi-  
ses of good successe in this lyfe. So the  
vices in children, w<sup>ch</sup>iche fight against  
these vertues haue th<sup>e</sup>earnings of most  
griuous and extreame punishments,  
which also extend them selues euen vnto  
their posteritie, for the offspringe (for  
the most parte) receyue their vices of  
their aunctry as it were by inheritaunce:  
whose errors are to be detested, because  
their transgression tendeth to deprive vs of the  
woꝛde of God: wherein they declare and  
shewe themselves manifestly to be the  
children of their father the Diuell: and  
therefore consequently, as muche as in  
them is, are his instrumentes to hinder  
the saluation of man: wherefore accor-  
ding to the olde pꝛouerbe, what is bred  
in the bone will neuer oute of the flesh.  
And what nature hath giuen, is not easi-  
ly to be remoued: & therefore such fathers  
such children: The posteritie of Caine  
will shew the propertie of theyꝝ prede-  
cessors:

Be vvise, and be vvarned.

ressor: it is againe nature and kynde for  
the to spare or saue that which they can  
destroy and make hauock of. The b2nde  
of Caine will nedes be knowne by their  
bloudy recognisance, the diuel that king  
of darknesse, and his beloued Antichrist  
the Pope, continually persecute & bende  
all their force to this end, that they may  
extinguish the true religion of Christ.

Esai. 1.

Their delight is in bloud: They practise  
to spoyle the ship, but al will not helpe  
nor preuayle: for as Jeremy sayd, they  
shall fight against thee, but they shal not  
be able to overcome thee, for I am with  
thee sayth the Lord to defende thee. And  
ye shall see me in ioye when they shall  
be confounded: be then of good cheere:  
pluck vp your harts, and be mery ye ma  
riners that sayle in Christ his ship, for it  
cannot be destroyed. For God (as he is  
able to bring to passe that of the stones  
there shall ryse vp children vnto Abra  
ham) euen so hath hee by his wonderfull  
prouidence appoynted the bloud of the  
martyrs to be the seede of the gospel: yea  
and of the ashes of those whom throug  
h tyrannie the spers haue consumed, God  
hath raysed great numbers now liuing,  
whom he hath ordayned and appoynted  
for



9  
Be vvise, and be yvarned.

fo2 the furnature of his ship, to the great  
glozy of our God: the colozt of his flock.  
And wherof to þ great p2ayle of his name  
be it spoken, we his people of England,  
haue had the experience, and euen at this  
day, to our consolation and comfort, the  
Lod of his mercy so cōtinue it, & make  
vs thankfull to him fo2 the same. Fo2  
greate is the loue that God hathe to hys  
church, yet nothing do these miracles of  
our mightie God moue the hartes of his  
enemies, whose eyes are so blynde that  
they see not, and they2 hartes so hardenep  
that they vnderstand not: but euen stil at  
those dayes procede & go forward with  
their Cain like charitie, according to the  
rule of the romish Antechristian church:  
the Sucklesso2s of Cain: Fo2 how rage  
the Heathen now: how fret they: howe  
fume they: how lay they they2 heads to-  
gether to conspy2e against the Lod and  
his anoynted. Alasse, who seeth not howe  
cruelly they euen now persecute Christ  
in his members: onely to suppressse and  
tred vnder fote the glorious gospell of  
Christ Jesu. What besegging of holdes  
and fortes: What racyng of walles:  
What destruction and sackynge of Ci-  
ties & townes: What spoyling of Coun-  
C. i. treys:

Be vvise, and be vvarned.

treys: What browning: what hanging:  
what burning and outrageous & horri-  
ble dealing with gods dearyngs: What  
bloody and numberous murderynge of  
the poore innocents: sparyng no degree,  
no age: but fro the noblest to the mea-  
nell: Man, Woman, Childe. From the  
gray headed to the tenderest of yeares:  
yea, euen to the very babe sucking at his  
mothers brest, geuing the dead bodies  
of gods seruantes to the fowles of the  
eyre, to be deuorwed: & the flesh of gods  
saynts, to the beastes of the lande: shew-  
ing they: blow as water on euery side.  
They go beyond Herod, who went but  
to far: but these they2 wo2kes declare  
them, and shew of what spirit they are,  
& that they be euen of that byrde of tur-  
magawnts and hell hounds that the pro-  
phet in the person of Christ speaketh of:  
ye hate the good & loue the euil: ye pluck  
of mens skynnes and fleshe from they2  
bones, ye cate the fleshe of my people, &  
fley of they2 skynnes: ye b2eake they2  
bones: ye chop them in peces as it were  
into a Cauldron. Is this according to the  
commaundement, (thou shalt not kyll)  
how agreeth this dealinge wyth the er-  
vresse wyl and commaundement of god:  
loue

Psal. 76

Miche-  
as. 3.



Be vyfse, and be vvarned

10  
loue thy neighbo: as thy felfe: loue hury Rom. 13  
teth not his neighbo:, & therefore is loue  
the fulfylling of the law. But oh pe blow  
by b2ode, how fulfyl you the law: wher  
is loue become wyth you: for they that  
loue, be mercifull: and they that be mer-  
cyfull, do loue: fo the fountayne shew-  
eth the water, & the water the fountaine:  
for loue & merry are vnfeperable: Doth  
loue confist in cutting of thzotes, and  
murdering of innocents: doth loue con-  
fist in making spoyle and hauck of the  
people of God? Oh greedy deuouring  
woluca: Oh bloodtherly tyrantes: Oh  
botto-mles bellies, who dayely embeu-  
yng your felues with, and goulpyng in  
the blopy of gods fapntes, are neuer full  
nor fatisfyed but the ryght hande of the  
moft highest shall change all. Therefore  
oh thou chafen flock of thy fhepberd  
Chrift Jeiu, dismay not, discourage not,  
faynt not, murmo: not, grudge not, re-  
pyne not, neyther refufe to bear a lyttle  
pace of affyction to thy mafter Chrift,  
who of loue to eafe thee, by hymfelf bear  
the great and heauy burthen, think not  
much that thou being gyltie by meanes  
of thy manyfolde finnes and forgetful-  
nes of thy dutie to thy mafter Chrift Je-  
fu,



Be vwise, and be vvarned.

sa, he suffer some louing correction. And  
fele the sanodable hand of thy heauenly  
father: when he being gyltlesse did bear  
the burthen of thy sinne, & of the sinnes  
of the hole world in his body vppon the  
crosse: but pluck vp thy hart oh Israel,  
thou chosen generation & peculyer peo-  
ple beloued of God: and comfort thy self  
in him, knowing that the crosse which is  
affliction of the body, greife of mynde,  
losse of goods and friends, hunger, thyrt,  
nakednes, imprisonment and death, is  
naturally incident vnto the church of  
God and members of Jesu Christ.

3. Reg.

Luke. 16

Job. 1.

For had not Jacob great gref of mynde,  
for the losse of his sonne Joseph: and Jo-  
seph likewise suffered affliction of the bo-  
dy in prison: Lazarus felte hunger and  
the payne of his byles, at the rich mans  
gates: Dicheas was buffetted, and fedde  
with bread & water: Jobe lost his goods,  
his children, his house: the Prophet Esay  
was cutte in peeces with a sawe: Jeremi  
was stoned to death: John Baptist was  
cast into prison and beheaded: James the  
brother of John was slain with a sword:  
and did not Christ him selfe suffer the  
most shamefull death of the Crosse: the  
seruant therfore is not greater then his  
master,

Be vvise, and be vvarned.

master: if they haue persecuted mee, so **John. 15.**  
will they persecute you. The time will **John. 16**  
come that whosoever killeth you, will  
thinke he doth God good seruise. In the  
world ye shall haue tribulation: and hee  
that taketh not by his Crosse and follo-  
weth after mee, is not meete for mee, for  
we must through much tribulation enter **Act. 14.**  
into the kingdom of god: ye shall be hated  
of al men for my names sake, but he that  
indureth to the ende, shall be saued. Now  
seing that greates are the benefites that  
bearing of the Crosse bringeth, doubte  
not, neyther feare thou to take vppon thy  
Crosse by the which thou goest to a king-  
dom, for suffering of affliction for Christ  
his sake, maketh aptnes to comprehend  
heauenly thinges. Blessed are they that **Math. 5.**  
suffer persecution, for righteousness, for  
they are the kingdom of heauen. **Gal. 6**  
Further, lette vs be euen of Pauls mynde, and say,  
God forbid that I should reioyce but in  
the Crosse of our lord Jesus Christ, for  
surely no man seleteth, the Passio of Christ  
so much in his law, as hee vnto whom it  
chanceth to suffer the like thinges, for in  
the Crosse is ayde agaynst the enemy, in  
the Crosse is strenght of mind, in the Crosse  
is toy of spirit, and the Crosse and afflic-

C. iiii.

tion



Be vviſe, and be vvarned.

tiō of the Godly, proceedeth of the fatherly  
ly loue, of the heavenly father towarde  
his child:en, whom he chaſtiſeth (in this  
world only) therby putting vs in reme-  
brance of our ſinnes, yet not that by our  
Croſſe we make ſatisfaction therfore: for  
that hath Chriſt him ſelfe done vpon the  
Croſſe once for all. But that we ſhould  
therby mortifie our ſelues, our fleſhly  
members, and being gently corrected  
for our ſins, ſhould turne vnto our God  
and repent and not be damned with the  
world, but become pure veſſels, being  
therfore exerciſed, with the Croſſe. Let  
vs ſeeke comforte at the fatherly mercy  
of our God through Jeſus Chriſt who  
graunt vs grace to gloryfy him with true  
patience vnder the Croſſe: and this order  
is in the Croſſe ſaluatiō, wherof to make  
vs partakers, and therby to try our pa-  
tience, behold ſayth he, I ſend you forth  
as ſhepe amongeſt wolues, and yet not  
that he therfore leaueth you deſtitute of  
helpe. For the Lorde hath ſuch care for  
you, that he preſerueth the ſoules of ſuch  
as be in aduerſitie, yea, I am with him in  
his trouble ſayth he. And I deliuer him  
and bring him to honoꝝ. Striue therfore  
for the truth vnto the death, & God ſhall  
fight

Matth. 10

Psalm. 62

Psalm. 91

Sirac. 4



12  
Be vvise, and be vvained.

fighte for thee agaynst thine enemies: yea  
as a father pitteth his s<sup>on</sup>e childe, &c. **Psal 103**  
then so the Lord is merciful to those that  
feare him. he loseth the prisoners, geueth **Psal. 146**  
fight to the blynd, helpeth them that are  
fallen, and defendeth the fatherlesse and  
widow. And Joseph being in Egypt, did **Act. 7.**  
not God deliuer him oute of all his tro-  
bles: Peter likewise being in prison, his **Act. 12.**  
chaynes by the p<sup>ro</sup>uidence of God fell  
from him and he was gyded forth by the  
Angel of the Lord. The Apostles of the **Act. 5.**  
Lord being imprysoned were deliuered  
by night by y<sup>e</sup> Angel of god, who opened  
the doores and brought them forth: Peter  
and other Apostles being in daunger of  
death were deliuered by the power of  
god, thzough the words of Gamaliel: for  
to those that seeke after the kingdome of **Luke. 12**  
God, al things needful shalbe ministred,  
call therfore your care vpon him for hee  
careth for you. And let them that be tre- **1. Pe. 5.**  
bled according to the will of God, comit  
their soules vnto him with welldoing, as  
vnto a faythful creatour. For whyle wee  
liue: the Lord protect vs and if we be **2. Ti. 2.**  
with him, we shal also liue with him. Let  
patience therfore in all extremities take  
place, for patience enioicth peace of mind,  
patience

Be vwise, and be vvarned.

patience in aduersitie maketh frendship  
with Chriſt: the patient man, cuery man  
prayſeth and woꝛthely, foꝛ he is like vn  
to Chriſt, whoſe life was y true pattern  
of patience, the moze aduersitie ſuffered  
with patience, the greater peace is en  
ioyed: patience is a token of wiſdom,  
**Pſo. 14.** and a patiente man is better then one  
**Pſo. 16.** ſtronge. And he that can rule him ſelfe,  
is moze woꝛthy then he that winneth a  
**Pſal. 27** Citie. Tary the Lordes leysure, be ſtrōg  
**Heb. 10.** and he ſhal comforte thine hart, ye haue  
neede of patience, that after ye haue don  
the wil of God, ye might receyue y pro  
mes, and bicauſe he that is patient hath  
much vnderſtanding, let vs runne with  
**Phi. 4.** patience the race that is ſet befoze vs, foꝛ  
**Heb. 12.** whether pouertie oꝛ baniſhment, impꝛi  
ſonment oꝛ ſhame, ſickneſſe oꝛ loſſe of pa  
rentes, oꝛ children, oꝛ any other lyke do  
moue vs, we muſt thinke that none of  
theſe thinges doe happen but by the will  
and pꝛouidence of God. And that he doth  
nothing but by moſt iuſt order (foꝛ why)  
our innumerable and dayly offences de  
ſerue to be chaſtiſed moze ſharplye and  
with moze greuouſe coꝛrection, the ſuch  
as the merciful goodnes of the Lord lay  
eth vpon vs: wherefoze ſeing patience is  
fo



13  
Be vvise, and be vvarned.

so profitable, and bryngeth so singuler commodities, and being so great a vertue when a mans mynde is not moued noz broken in aduersitie. God graunt vs therfoze to be so moued to y study of patience, and that by the authoritie of Gods woꝛde, that being exercysed & tryed thereby, we may constantly perceuer and continue in y course of Godly lyfe, thzoughout all kynde of aduersities, & after our longe continuance be saued.

But now a little to retorne againe to the woꝛds that went befoze: I send you forth as shepe among wolues: wherby is easely discerned, who be the shepe, who be the wolus. The shepe deuour not, but are deuoured: the wolues are not deuoured, but they deuour the shepe. So the Church of Chzist is knowne from the Church of Antechzist by this difference, the church of God is persecuted, and the church of y Deuil persecuteth: of which church of the Deuil, that Antichzist the Pope is the cheife Champion: the ring leader of false pꝛofets, y ouerthrower of true godlines, who neither teacheth, noz reproueth by the woꝛde, but feareth the godly with crueltie: not only by striking, but also impzisoning them that withstand

D.i.

him.



Be vvise, and be vvarned.

him. And persecuteth to the death þ Pro-  
fets of the Lord, for they2 preaching of  
the truth and constancie, so that we may  
see that the crosse of the godly proceedeth  
of the loue of God towards them, and is  
to they2 comforte in Christ Iesu, euen  
to life euerlasting.

But the enemies of Christ his Crosse  
and rable of reprobates boyde of they2  
crosse? Nay truly: for the Scriptures  
make mention that God leaueth not his  
enemyes vntouched, as for example.  
Caine for his bloody sacre, was not least  
vpunished, but Abels blood crying ven-  
gance in the eares of God. Cain was ba-  
nished oute of gods sight and made a va-  
gabond and a renegate vppon the earth.

Josua 10. The Amorites being enemies to Josua  
the chosen Seruant of God, were in the  
feld destroyed by the mightie power of  
God with stones from heauen, and five  
of they2 Kings deliuered into þ hands of

Judi. 13. Josua & twer haged. Holofermus a mightie  
Prince and enemy to God, was by  
the prouidence of God conquered by the  
hands of women. Pharo pursuing Isra-

Ero. 14. ell, the sea being to them a sauegard,  
was to Pharo and his hole armye an o-  
uerthrow and present destruction. He-

rod

Be vvise, and be vvarned.

rod an enemy to the people of God, being in his chiefe pompe, was for his arrogancye eaten wyth wormes, and gaue vp & ghost, with infinite numbers of like Corpses which I might alledge, but for breuety I let them passe. But now if God haue thus shewed him selfe so mighty & righteous a Judge: if hee haue thus bent his irefull countenance against his enemies, and so terribly poured doune his wraath vpon them, in those days: suppose you he hath forgotten him selfe, or think you that he will leaue you vntouched, oh you Arch enemies of our tyme: doe you imagen that he is either blynde and seeth not your tyrannie and bloodye butcherly behauiour: or that he is death and heareth not the lamentable Gronings and outcryes of them that innocently haue yelded theyr lyues to the slaughter: oh no: deceyue not your selues, for if the blood of Abel cryed vengeance in the ears of God, for the cruell dealing of his brother Cain, & was heard. Thinke you that the aboundance of blood of so many thousandes of gods children which yee haue spilt, wil not by God be required at your handes: yes, bee assured, the Lord him selfe wilbe reuenged vpon you. The

D.ii.

poure



Be vvise, and be vvarned.

poure and foze of our God is not decayed, neyther his arme shortened, but he is euen now the same God that he the was. Wherfoze let this be known vnto you, and wherof be you moſte wel assured, y<sup>e</sup> the lenger that the mightie God withholdeth and deferreth his comming, so with the moze vehemency and fury, and the whotter shall his w<sup>r</sup>athe be kindled agaynst you: & with the moze greuous plagues shall he bere and punish you, when he shall appoynt the tyme of hys comming. And as the affliction & crosse of the godly, proceedeth from God to the of loue, to they<sup>r</sup> comforte and consolation: So shall your punishment procede of gods w<sup>r</sup>ath and soze displeasure to punish you as his enemyes & aduersaries, to your confusion and vtter destruction. The quarell is his owne, and he himself will reuenge it, when the burthen will be to heauy, for you to beare, that now glory and tryumphe in your greedy desire of blood. Shall not God auenge his elect: which cry day and night vnto him: Yes he will auenge them, and when he cometh, he cometh speedely. And who may abyde in his sight when he is angry, saith Dauid. For euen as vpon the sodayne he sente

Luke.

Psal. 76



Be vvise, and be vvarned.

15  
sente dovvne fyre from Heauen : which 4. Reg. 1  
consumed the Captaynes & theyr bends,  
so hath he his plagues pzeared for you,  
and shall crashe you and bzeak in peces  
with an Iron Rod, or Septer, even lyke  
an earthen vessel, and make you as duste  
to trample on. His w2ath shall be shortly  
kyndled agaynst you: How wel hath the  
Pzophet of God sound you out. For both  
your wordes and counceils sayth he, are  
agaynst the lord, ye pzouoke the maiesty  
of god to anger. Wo be vnto your souls,  
for they shall be heauely rewarded, & by  
cause ye haue wasted your land and de-  
stroyed your people, ye shall be swept out  
with the besom of destruction, saith the  
lord of hostes. For the generation of the  
wicked shall be without honour. The ma-  
licious Tirantes when they dy are ney-  
ther in life, nor in the resurrection: For  
thou visitest them and rootest them oute,  
and destroyest all the mentozial of them.  
I will stretch out my hand and destroye  
the destroyer saith the Lord: A great ven-  
gance wil I take vpon them, and punish  
them cruelly that they may know howe  
that I am the Lord which haue auenged  
mee of them. Behold I come shortly, and  
my reward with me, to geue euery man  
D.iii. according

Isai. 3.

Isai. 14

Isai. 26

Reue. 22

Be vvise, and be vvarned.

**Reue. 21**

according as his dæds shalbe. And to cō-  
clude, the abhominable murderers shall  
haue theyr part in the lake that burneth  
with fyre and Brimstone: And the Au-  
thor of this saying is worthy of credit.

But now my deere bꝛetheren of Eng-  
lāḁ, as none of vs are worthy to be accōp-  
ted of the flocke of Christ his folde, that  
hath not w<sup>th</sup> compassion in his hart, y<sup>e</sup> per-  
fect feeling of the misery of our persecu-  
ted bꝛetheren our neighbours, and with a  
willing harte relæue them to our poure  
and with græfe of mynd in their behalf,  
doe humbly call vpon God to strengthen  
them with patience & constancy of fayth,  
that they may mekely and humbly sub-  
mit them selues vnder the crosse, which  
it hath pleased God for their triall to lay  
vpon them. And wherof at his good plea-  
sure hee will agayne discharge them and  
vnburthen them: So let vs agayne well  
knowe that all crosse and calamities  
are as Sermones from heauen for sin:  
and are layd vpon our neighbors for vs  
to take exsample and warning by: And  
pꝛeach as it were vnto vs, that we shold  
faile to the amendmente of our lyfe be-  
time, least God caste vs of in his anger.  
For although it hath pleased god to giue  
vnto



16  
Be vvise, and be vvarned.

vnto vs the vse of his gospel, offering vnto vs therby soule health, which is receiued by fayth thzough hearing: yet is it not inough y the same be taught & hard, onlesse it be also kept, & to kepe y woꝝd, is to learn what is herd, to hold it, to beleue it, and to perfoꝝme true obedience to God thzough faith, as did our father Abraham. He hard the woꝝd, he held it, he beleued it, yea and yeldeo such obedience to it by fayth, y he would at gods apoyntmente rather slaye his only begotten sonne, then bzeak gods commaundement. But wher is he among vs, that yeldeth this obediẽce vnto god, we wil be called Abrahams childꝛe, but we wil not treade in our fathers fote steps, would to God we had consideration of his promes to them that heare and obey it. For they are blessed saith he, which is to say, **Psal. 81.** sette free from wꝛetchednes. Oh that my people would obey me, for if Israel wold walke in my wayes, I should soone put downe theyꝛ enemyes, and turne myne hand agaynst theyꝛ aduersaryes. Let vs not now so much trust to our prosperitey, that according to the olde pzouerbe, we set cock on hope and be ouermuch careless, but in our prosperitey let vs be afraid



Be vvise, and be vvarned.

to offend the maieſtie of our louing Lord  
and God. Who as (thanks to him) hath  
hetherto: So he may hencefozth careful-  
ly kepe vs from aduerſitie and daunger  
of our enemies, ſoꝛ as no man better vn-  
derſtandeth the comodities of libertie &  
health, then he that hath ſome times felt  
the hardnes of imprisonment, and paines  
of ſicknes: So haue we good cause to be  
myndfull of our late lamentable ſtate,  
wherin we then lacking & libertie of our  
conſcience: did taſt of the lyke miſery that  
our bzetheren and neighbours about vs  
are now partakers of, which may now we  
giue vs due conſideration, to think with  
our ſelues how perillous and dangerous  
a thing it would be ſoꝛ vs that haue pro-  
feſſed our ſelues Chriſtians, to bzing our  
ſelues again vnder the Devils yoke, and  
into the trappes of Tirantes that theyſt  
after our bloud, & which as they vndoubt-  
edly think long ſoꝛ: ſo doth our wicked  
lyfe and conuerſatyon, euen haſten the  
perfoꝛmaunce of their greedy deſire: but  
leaſte that our God being the ſouer dis-  
pleaſed, let loſe the rapnes to Tirantes,  
and our enemies, that he may therby re-  
uenge our vnthankfulnes, let vs accoꝛ-  
dind to our pꝛoſeſſion as becometh chri-  
ſtians,

17  
Be vvise, and be vvarned.

Chians, abandon y causes that iustly p<sup>ro</sup>u  
cure his beaue and impo<sup>rt</sup>able displea  
sure, and w<sup>ro</sup>ath agaynst vs, let vs put a  
away our euill thoughtes oute of Gods  
sight: cease from doing ill and violence,  
learne to do righte, apply our selues to e  
quitie, deliuer the opp<sup>re</sup>s<sup>s</sup>ed, help the fa  
therlesse, to his righte, hear the widowes  
complaynt, detest our monstrous and lu  
cifer lyke p<sup>ro</sup>vyde, our detestable and ho<sup>ro</sup>  
rible who<sup>re</sup>dom, our greedy couctousnes,  
our bzibery and extor<sup>ti</sup>on, our glottony  
and d<sup>ro</sup>unkennes, our lacke of truthe be  
tween man & man, in bying & selling: fo<sup>r</sup>  
th<sup>ro</sup>ugh vnrighteous dealing, w<sup>ro</sup>g blas  
phemy & decept, a Realm shalbe transla  
ted frō one kingdome to an other, & with  
these vices are we dangerously infected:  
And the church of god neuer being with  
out hir certeyn woundes fo<sup>r</sup> our Lord to  
p<sup>ro</sup>u<sup>ide</sup> his wine & oyle into. So lette vs  
vse the means y god hath apoynted vs to  
stay his deserued w<sup>ro</sup>ath & plagues p<sup>re</sup>  
pared fo<sup>r</sup> vs. Let vs dyligently, spedely,  
& continually with all possible reuerence  
& humblenes of hart, inuocate & cal vpon  
y name of our god, making vnto him our  
harty supplication & prayers. The lack &  
dangerous neglecting wherof, as it is y

Esai. i.

Sirach.

10.

C. i.

ch. i.



Be vvise, and be vvarned.

chēse & only cause of al loosenes and vn-  
cleanes of life & cōuersation. So by con-  
tinual and earnest repentance and often  
lifting vp our hartes vnto God thzough  
prayer being feruently made and sayth-  
fully vsed, is the life to be obteyned that  
pleaseth god, for praiser is a salue for sin,  
and a preseruatyue for them y prepare  
them selues to it: prayer is a quietnesse  
and sauegard of the which are molested,  
prayer is a comforte to them who wyth  
griefes are afflicted: prayer is a heauen  
to them that suffer shipwark: prayer in  
warre is an arming sword, and in peace  
a gardeyn of delightes: prayer is to men  
in bondage liberty, & in pouertie a trea-  
sure. To conclude, prayer is the readye  
path to the pleasant pasture of Paradise:  
when Pharo, did persecute the chylzen  
of Israel by prayer, from his rage they  
were preserued: whē David had greuous-  
ly offended God, by humble prayer and  
penitent hart, gods wꝛath was appeasid:  
by Moyses prayer, the fyꝛe flyntes gaue  
water, the dryꝛe ayꝛe gaue meate, y cou-  
ragious enemies gaue place to weakling  
Israelites when as they were oppressed,  
and almoste surprised with feare of pyn-  
ching thyꝛst & want of daily fode, & force  
of

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18  
Be vvise, and be vvarned.

of dreadfull armies, by Elyas prayer the  
brought marde fruitfull groundes, and by  
the same mans prayer the barren soyle  
did fructifie, by Dauids prayer greate  
Golyaths courage was stoutly daunted,  
by Iudithes praier, syce Holofernos  
was by hyr beheaded: By prayer Dant-  
el in Lyons den, from Lyons Jawes  
was preserved: Now seeing then that  
prayer is of such force as that it perceeth  
the Heauens, and is a powring out of a  
faythful hart vnto God, wherein we craue  
and desire with earnest affection, eyther  
to be preserved from danger of discom-  
ditie, spiritual or tempoꝛal: Eyther else  
to enioye some desired benefite, at Gods  
handes, belonging to body or soule: Or  
else a yelding of most hartie thanks, for  
some benefit already receiued. Lette vs  
continue in praier and watch in the same  
with thanks geuing, that thzough our  
prayer our most noble gracious & merci-  
full Princes Elizabeth, to whom God of  
his great goodnes, contrarpe to the hye &  
expectation of hyr enemies, hath better-  
to geuen a ioyful & prosperous Raigne:  
so he may likewise heape vpon hyr y<sup>e</sup> cō-  
tinuance of many yeares to bee an olde  
mother in Israell, that as she hath well

C.ii.

bc.

Be vvise, and be vvarned.

begoon so she may zelously pꝛocēd in the  
setting fꝛoꝛth and aduancing the gospel,  
of God to his gloꝛy, the comfort and pꝛe-  
seruation of hyꝛ Realme and people, and  
the discomfoꝛting of gods & hir enemies:  
And that by pꝛaier our god may stil giue  
good successe to the trauels of ꝑ Duene  
hyꝛ maiesties moste honorable Councel-  
loꝛs, illuminating theyꝛ hartes with the  
spirit of wysdome, to foꝛce, pꝛeuent, and  
bꝛyng to nought, the subtyll secret deuys-  
es, and pꝛiue conspyꝛacies of Sathan,  
of Antechꝛist, and of all gods enemies,  
pꝛetēded against the veritie of his woꝛd,  
as also that by our pꝛayers, the Bishops  
and Pastoꝛs of gods Church, may haue  
a continuall care to fede his flock comit-  
ted to theyꝛ chardge, with the bꝛead of  
lyfe: and that Chꝛist may be knowne to  
them to whome hee is yet a straunger,  
which is no rare matter in some places  
in England, the greater is the pittie: foꝛ  
ther must sinne needes raigne, bicause ꝑ  
they being ignoꝛant of Chꝛist, vnbelefe  
doth possesse theyꝛ harts. Moꝛeouer that  
Judges and Maiestꝛates thꝛough hatred  
of couetousenes may mayntayne cince-  
ritie, and vꝑꝛight dealing in iudgmente,  
that the care rather then the parson bee  
con-



19  
Be vvise, and be vvarned.

considered, for whosoever bearing offyce  
is led with rewards, he cannot see what  
is rightfull, for rewardes blynd the eyes  
of the wise. Also that good lawes being in  
force maye bee executed, that offenders  
may be punished and the gyltlesse defen-  
ded, for where good lawes be made & not  
executed, their the common weale goeth  
to ruin. And moreover, that by our prai-  
er every subiect of what degre or calling  
so ever, may dutifully shew their obedy-  
ence vnto, and reuerencing our Prince  
as the minister and Lieutenant of God,  
that the Lord our God at the contempla-  
tion of our faythfull prayer, whose mer-  
cy exceedeth the hugeness of sinne, and  
whose grace aboundeth aboue misdeede,  
may by the abundance of his spirit by  
grace so work in our harts, y we taking  
hede and being obedient to the same our  
heavenly father, and having a chiefe re-  
gard to the performing of our duties in  
the obseruation of his lawe and coman-  
dementes, may by the good blessing of the  
same our God, quietly consente and rest  
in his truth, and haue the continuance of  
inward peace of conscience, that we may  
wear out our dayes in prosperitie, & our  
yeares in plesuer and ioy in this world,

C.iii.

being



Be vvise, and be vvarned.

Psalm. 144

being a waste wilderness, frō which must  
passe into an other cōtrey, that we tye  
hauing this care to accomplish gods wil,  
and with this olde yeare, to shake & caste  
of & strip our selues of old Adams rags,  
and with the newe yeare to apparell our  
selues with the flourishing and glittering  
garment of Iesus Christe, even newnes  
of lyfe, and keepe it still on. Then shal we  
cōtinue in prosperity, & be beloued of god  
our onely stay & refuge who shall mighti-  
tely protect and defend vs from the dan-  
ger of his & our enemies: Then the Lord  
our god which giueth victoꝝ vnto kings,  
& which deliuered Dauid from the per-  
rill of the sword, shall saue and deliuer vs  
from the hands of strange childꝝ, whose  
right hād is a hand of iniquitie. So ſ the  
let the deuill roar, & all the deuils in hell  
breake loose: let Pope rage: lette all the  
Colledge of Cardenalls and Councels  
conspyre, let the bloody Bishops breathe  
out theyꝝ trayterous mallice, and hate-  
fulnes of theyꝝ hartes. Yea let the hole  
fraternitie of that fylthie generation &  
hꝝode of Antechrist, deuise and imagine  
what they can oꝝ may: And all shalbe in  
vayne, foꝝ the woꝝkes of wickednes doe  
flourish to be destroyed foꝝ euer: And the  
enemies

20  
Be vvise and be vvarned.

enemies of the Lord shal perish. And all  
the woꝝkers of wickednes shal be scatte,  
red abꝝode, foꝝ there is no wisdome a,  
gaynst the Lord our God, the creatoꝝ of  
Heauen and Earth. To whom with his  
Chꝝist and the holy Spirit, thꝛee persons  
and one God, be all pꝛaise, poure, & ma-  
testie foꝝ euer, and euer. Amen. Psa. 92.

¶ Geue God the prayse.

### *The petition of the penitent.*

**A**s those that wꝛapped are in wo,  
think long to haue relese :  
So Lord to swage our sorowes great,  
to thee we shew our grese.  
In whome onely consysts the help,  
of each poꝛe synfull slaues :  
And in whose choice, body and Soule,  
are both to spill oꝝ saue.  
Oh let our spirits which faine wold yeld  
such fruit as faith requires :  
Subdue the deuyl and flesh,  
which stil against our soule conspires.  
Foꝝ lo, alas what we would not,  
in vs styll taketh place :  
And what we would is left vndone,  
foꝝ want Lord of thy grace.

Feeling

## The petition of the penitent.

Feeling therfore the burthen of  
our finnes, which is so great :  
With humble spirit, with contrite hart,  
with teares we thee entreat.  
As to behold poore wretched wormes,  
which do our faults confesse :  
And eke vnfeignedly bewaile,  
our wofull wyckednesse.  
Which dayly doth abounde in vs,  
to our reproch and shame :  
Let mercie yet preuent thy wrath,  
for hono<sup>r</sup> of thy name.  
And as our secret sighes for sinne,  
to thee are not vnknowne :  
So craving mercy at thy hands,  
accept vs for thy owne.  
That we being new buylt by grace,  
may lothe this lump of sinne :  
And clad in vertuous goodly lyfe,  
may still procede therein.  
Perfourming our profession,  
tyll finished are our dayes :  
That then in passing ioye with thee,  
we may remayne alwayes.  
Grant Lord this our petition,  
which art the god of might :  
That through thi Iesus Christ we may  
be righteous in thy sight.

FINIS.



c

21

16

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